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A CHRISTIAN PROBLEM

A BEAUTIFULLY printed and produced new translation of the New Testament has recently been published. It is called " The Authentic New Testament ", and the translator is the Jewish Scholar, Mr. Hugh Schonfield.* The translation is not intended to be a " modern " one in the way that word is usually used. Rather it is Mr. Schonfield's purpose to arrive at the true meaning of the original Greek, and to give that meaning in its modern English equivalent. His intention, therefore, is not to present a more easily read New Testament but a more authentic one.

He claims, and there is substance to his claim, that in certain Jewish matters in the New Testament, a Jew is more likely to be at home than a Christian. He quotes Victor Gollancz as follows: " There are things in Christianity, I feel certain, that can be better understood for a previous understanding of orthodox Judaism. I often wonder, indeed, whether a Gentile, however imaginative, can really live as a Jew can in the New Testament atmosphere ". It all depends, of course, upon what is meant by the New Testament atmosphere. Nevertheless, there must be shades of meaning, nuances, and interpretations of practice that a Jew could more readily understand than a Christian. And if a Christian really wishes to know what the New Testament is about, more particularly in its historic setting, he can obviously learn a great deal from someone who has a feeling for background unknown to the Christian.

The Beginning of Christianity

It is from this position that Mr. Schonfield has much to give. He is thoroughly courageous and straightforward. He does not attempt to placate ordinary Christian opinion. The opening paragraph of his preface states bluntly enough his position.

"In the first century of our era there erupted from Palestine into the Roman Empire a Movement denounced by the authorities as seditious, subversive and atheistic, a 'pest' which threatened the entire civilized world. The Movement received the name of Christianity, and as one of the great religions it continues to be represented in our time by the various sections of the Christian Church."

That is a true enough description of the beginning of Christianity, but it is not likely to commend itself at once to ecclesiastical opinion. Mr. Schonfield is to be complimented on his frankness. It gives an authenticity to his translation not intended perhaps in the title.

The Historic Jesus

The inhibition, or perhaps rather the traditional emotion, from which the translation is necessarily free, is the orthodox belief about the person of Jesus Christ. Mr. Schonfield regards Jesus Christ simply as a historic person within a historic setting. When, therefore, such a problem arises (to mention one recently widely discussed) as to whether Jesus had any brothers and sisters Mr. Schonfield, as a scholar, is not persuaded by any overbelief that this relationship is impossible. Without any fuss or need for comment he concludes that Jesus had blood brothers and sisters. This may seem an insignificant point, but it is one, after all, that traditional Christians ought to heed. Here is a scholar, who bears all the marks of objective integrity. He has no purpose other than to translate the Greek into what it actually does mean in English. Are the the original Greek words then so obscure that they can mislead such a man ? If they are then what can be said about the " word of God " ? Traditional Christians cannot have it both ways, either the " simple Gospel " in its essential parts is " simple " or it is misleading. It is unlikely that it would mislead such an independent scholar upon such an important particular, or that he would want it to do so. Such a scholar can give much help to Christians who will read and listen.

Two Problems

But within this authenticity there are two problems. The first is with regard to the actual translation itself. Mr. Schonfield can be congratulated on an arrangement, vigour and originality, which can illuminate the nature of the New Testament, but what perhaps he cannot do, and has no intention of doing, is to present a literary masterpiece. The familiar versions are masterpieces. They bear an authenticity different from that Mr. Schonfield has in mind. Literary masterpieces have a certain authority in their own right. This ought not to give the familiar English versions any other authority than this, but it is one any new translator has to bear in mind. He can correct and interpret but it is unlikely that he will be able to produce a language and a rhythm that belongs to the very life-blood of English civilization everywhere.

The other problem is inherent in the very nature of traditional Christianity. It belongs to the person of Christ. For the Christian who believes in Jesus Christ as the second person in the Trinity the New Testament is something very different from a collection of historic documents. It is the revelation of his faith, and emotionally he knows this faith long before (if ever) he knows intimately the New Testament. This is the other side of Mr. Gollancz's contention. The traditional Christian, on the whole, finds what he expects to find in the New Testament, and unless he found it, there would be an end to his faith.

Mr. Schonfield, therefore, uses the word "authentic" in a certain sense. He is either adding to or challenging traditional Christianity. Most traditional Christians would regard his authenticity as a challenge. As such his labours may be accepted, and, like all such labours that bear the mark of outstanding integrity, they are likely to produce their effect in due course.

He describes his work as likely to be an Epstein among the Old Masters. Those who enjoy the Old Masters for their own sake can enjoy them anew through the stimulous of Mr. Schonfield's magnificent work.

* *"The Authentic New Testament"—translated by Hugh Schonfield, Dennis Dobson Ltd., 75s.*

UNITARIANS AND THE TRINITY

By R. W. Wilde

RECENTLY from thousands of Christian pulpits good and earnest men have been trying to formulate and expound to their people the traditional Christian faith of one God in three Persons, of a Being who once, in time, and still in eternity, is perfect God and perfect Man. The doctrine of the Trinity.

Unitarians reject the doctrine for certain reasons. They reject it because, in the first place, it is nowhere contained in Scripture; because, in the second place, its origin at a later time can be proved by history—we may note just how, and when, it was evolved and finally accepted; and because, in the third place, it is impossible to state the doctrine in an intelligible form.

That a Trinity is nowhere taught in the New Testament even orthodox scholars now admit. Nowhere in the whole of the New Testament writings is Jesus literally equated with God, whilst the Spirit is everywhere to be identified either with the Spirit of the One God familiar to earlier Jewish worship, or else with the Spirit of the risen and glorified Jesus.

Of course the Roman Catholic gets over this difficulty by saying that the doctrine of the Trinity was revealed later to the Church, and that the Church is infallible, but the history of the Christian Church hardly suggests that it was infallible, but on the contrary, was human, all too human. In any event, not all of truth was revealed to the first century or the fourth. New occasions teach new duties, and Time makes ancient good uncouth. What first or fourth century Christians believed is not to be accepted merely on authority to-day. Each generation has the right, and the duty, to think things out anew, on the implicit assumption that the God who is Truth is ever revealing himself to earnest and humble hearts, and that he speaks ever to men as they are able to bear it.

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It is safe to say that, had the doctrine of the Trinity not been formulated, and enforced upon the faithful, fifteen hundred years ago, and so come to be accepted by virtue of tradition and ancient authority, no present-day scholar would have evolved it. It is foreign to the thought-tenor of our age, alien to the intellectual universe in which we live and move and have our being. Philosophy has always striven to discover a Oneness within all the multiplicity of things, and all our natural inclination to-day is to think in terms of a oneness amid diversity, and never of a trinity of final realities.

This is not to say that there are not elements of greatness and suggestiveness in the traditional doctrine of the Trinity. Quite clearly there are, as the Rev. Herbert Crabtree made clear in his admirable little book "The Doctrine of the Trinity" (published Lindsey Press, 1s. 6d.), which ought to be used widely as a guide-book for study circles of lay preachers, church guilds, and the like. No doctrine that through centuries has claimed the allegiance and the fervour of men can be wholly and utterly false.

But Unitarians cannot believe that the lowly, lovable, human Jesus—who walked the roads of Galilee, who healed the sick, brought new hope to poor penitent sinners, and raised men's minds to contemplate a kingdom of beauty and joy and kindness and peace that might come about by their own God-inspired and God-aided endeavour—was literally God. If he had been, we feel sure he would have told men so, and not have left them in doubt on so momentous an issue.

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Nor has any theologian, ancient or modern, however expert, really been able to suggest how a Being can be, at once, both perfect God and perfect man, both wholly human and wholly divine. In all courtesy it must be said that intellectual formulations and explanations of the doctrine of the Trinity by present-day thinkers and writers fall into one of three categories. In the first class are those that are, although unintentionally and unwittingly, Tri-theistic, setting forth not one God, but three. Actually most popular Christianity, in so far as it contemplates this mystery at all, is of this kind. One religious journal, devoted much to religious healing, actually stated some time back that, in a certain case, when prayers to the Father, and then others to the Son, had alike failed, resort was had to prayers to the Holy Ghost, and these succeeded! It is safe to say that most modern exponents of the Trinitarian doctrine, even of the more scholarly kind, would have been burned at the stake for heresy in past ages.

In the second category are to be placed formulations that, whilst ostensibly "explanations," are no explanations at all, but are hopelessly muddled, confused, and inchoate, and frequently make use of "illustrations" to implement their thesis that are either specious or else utterly misleading and inapplicable.

The third category contains expositions that stop short of explanation and are content to rest back on the assertion that the doctrine of the Trinity is an ineffable mystery, and cannot be formulated within the limits of human intelligence at all.

Over against all such attempts to rationalize what is essentially supra-rational, the wholesome simplicity of Unitarianism would surely commend itself to many minds, did they but know about it.

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Behind much of orthodoxy there lies an unconscious fear. Men are afraid to cut adrift from old moorings, and to launch out resolutely upon the sea of adventurous search for truth. They feel safe only when they are tied to a thought-scheme of the past, even if this be admittedly out of harmony with the intellectual universe of to-day. An ancient word is pertinent here: "Be thou strong, and of a good courage. For the Lord thy God, he it is that doth go with thee." In genuine seeking for truth, men are never, however far they may wander, really adrift from God.

P. M. Oliver

SIR,—The Committee of the Dunham Road Unitarian Chapel, Altrincham, have decided to instal in the Chapel a modern lighting system with commemorative plaque as a memorial to the late Mr. P. M. Oliver, a faithful member and servant of this congregation for more than 40 years.

It is thought that many persons and associations who were connected with Mr. Oliver in his varied activities may like to contribute to the cost of this memorial, and I therefore appeal through your columns to any who may feel disposed to do so to send a contribution to the Chapel Honorary Treasurer, Mr. W. G. Ashley, 15 Braemar Drive, Sale, near Manchester.—Yours,

Wm. Needham,
Chairman, Dunham Road Chapel, Altrincham.

"I WISH I WASN'T!"

By Haroldine Corrie

I AM a Unitarian. That is to say my parents met for the first time on a holiday at the Unitarian Holiday Home in Great Hucklow, Derbyshire, and after several years of courtship in Manchester, they were married in a Unitarian Church (Moss Side to be exact), where, after my arrival into the world, I was christened. My mother was widowed in the first world war, and at the age of four I acquired a stepfather, who was (if anything), a member of the C. of E. so that I witnessed more than one argument as to the definition of a Unitarian. However, my stepfather never interfered in our very irregular attendances at church, and as a tiny tot I was quite often taken to the Unitarian Chapel in Chorlton, by my grandfather.

The congregation there (at that time) consisted of about eight or nine people, the youngest member being about fifty, and it goes without saying that the sermon was invariably much above my head, so that I grew up with the fixed idea that Unitarians were, for the most part, old people! Perhaps more for the sake of having a peaceful Sunday afternoon than anything else, my mother encouraged me to go to Sunday School, but as there wasn't a Unitarian Sunday School within easy reach of our home I went wherever my "best friend" happened to go. As I had, like most children, a few "best friends" throughout my early childhood and school days, it followed that I attended Baptist Sunday Schools, Congregational Sunday School, Presbyterian Sunday Schools, and (at the critical age of twelve) a Church of England Sunday School where I was promptly put into the Confirmation Class to learn "my catechism," and learn it I did, to the disgust of my maternal grandfather!

I remember the local vicar called twice at our house with the object of talking the family into letting me be confirmed, but my mother deftly slid out of this situation by throwing the onus onto me. "She can please herself," she repeated several times to the Reverend gentleman, "I shall not try to influence her, one way or the other, though" she added the rider, "in my opinion she is too young to appreciate fully the seriousness of such a step."

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Well it so happened, that on both occasions when the vicar called I was out, and he never called a third time, which might have been lucky for him! For me? I don't honestly know. I only know that I wasn't confirmed, though I did continue to take part in Evensong, with my friend, who was. In my adolescence (which is often the age of awakening religious feeling) I began to take an intellectual interest in the pros and cons of the Trinitarian doctrine, as opposed to Unitarianism, and I discovered that whereas I was accidently born a Unitarian (by virtue of my parentage and upbringing) I was also a born "free thinker" by virtue of the fact that I have a probing mind which will not let me accept "without question" any creed or dogma set down by any religious body. And now, at the age of thirty-seven, I find myself the unwilling victim of my cold, analytical mind.

I say "victim" deliberately, for it is one thing to accept joyfully one's beliefs and conclusions (as I'm sure the vast majority of Unitarians do) and quite another to find oneself without a religious anchorage (as I am) because of them. Perhaps I am one of those people to whom the presence of ritual and gilt edged splendour is necessary in order to be infused with a sense of the Divinity, I don't know, I only know that inside a Roman Catholic Church I experienced a feeling, a Presence if you like, which is not always with me in the Anglican Church, and hardly ever in my own Unitarian one. Time and again I have attended worship in the Unitarian Church, and time and again I have asked myself the question "What is missing?" (missing, for me, I mean) yet I still don't know. But I would hazard a guess that whatever it is that is lacking, it is driving me, and others like me, away from my own church.

This is a serious problem, and one which confronts every Unitarian Church to-day if the Movement is to continue in unity and strength. Perhaps it is, that in scientifically analysing our beliefs, we come perilously like the child who pulls a flower to pieces. The dissected flower provides much botanical data, but stript of its petals it is stript of its beauty, it ceases in fact to be a flower. In pulling something to pieces, we become not only wiser, but often sadder too, for instruction and destruction go often hand in hand. Yes I know you will say "but God gave us brains that we might use them," but he also gave us hearts, that we might love, love without question. Love blindly if you like, but love unreservedly, with the utter simplicity and faith of a child. But we Unitarians are grown up, we are mentally adult. We do not fear for our souls in the way that Catholics do; we have no qualms about questioning, not only the beliefs of other religious organizations, but those of ourselves, and our ministers. We acknowledge the existence of a God, whom we worship unreservedly. Everything else, is a matter for personal inclination and individual need, and for some of us at least, the head and the heart are ever in conflict.

This conflict is not new to me, it has been going on for some time, and even now I do not know which side will win. To be honest, I have more than once toyed with the idea of receiving Instruction in the Catholic Church with a view to entering that church as a convert. For while my Unitarian mind baulks at the idea of the Confessional, the near adoration of His Holiness the Pope, and the fear which seems to go hand in glove with the mystical beauty of the Catholic Faith, I have more than once "gone on my knees" almost against my will, before the High Altar, and my spirit has been transcended far beyond the realms of reason and logic; that very reason and logic which, to me at any rate, is so terrifyingly unsatisfactory in its entirety. My own church, while withholding from me the religious comfort I need, bars me from participating in the joys bestowed upon those who worship "without question." Perhaps it is the spiritual loneliness which follows independence of thought which I find so bleak and nebulous, I only know that I think one way, and feel another, and the result is I am not really at home in any place of worship.

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I have more than once been asked by Trinitarians, and Agnostics alike, to define Unitarianism, and I have answered their questions to the best of my ability, and on these occasions I have quoted Dr. Alfred Hall as saying, "Unitarianism is more than just a belief, it is a way of life, a Gospel," but to those who read this, I could add that Unitarianism (to me at least) is like being told there is no Father Christmas before one has had a chance to know the wonder and delight of hanging one's Christmas stocking up. One can never un-know the truth, and I envy the look of blind unquestioning faith that becalms the features of the really devout, just as we adults are prone to look with nostalgic tenderness at the child who on Christmas Eve hangs up its stocking, secure in the knowledge that on the morrow it will be filled.

Yes, I am a Unitarian. But I wish I wasn't!

COMMENT

Teddy Boys

OUR Town Council has just had an interesting and exciting debate on the question of banning "Teddy Boys" from Saturday night dances at the Town Hall. An amendment, referring the question back for further consideration, was carried by nine votes to eight after a Councillor had protested against a proposed ban which, he said, seemed to strike against the freedom of the individual. "If I were to dress up in this way and present myself at the Town Hall, I should feel rather put out if I were not allowed in." His seconder remarked that you can't measure a man entirely by his habit. Another Councillor said that he had lately seen a youth in his neighbourhood wearing a long coat of purple velvet, but he was a perfectly good little citizen. "I don't see," he said, "how we can dictate to any-body the kind of dress they shall wear so long as they behave respectably. If they start a row, then you can lock them up."

To me that seems just common sense. When I came to live in England from overseas I felt that there was a good deal more social freedom and tolerance in Britain than existed in other Anglo-Saxon communities, and I should be sorry to see that tolerant spirit opposed by any kind of unnecessary sumptuary laws or regulations, which always, so it seems to me, are apt on retrospect to look rather silly where they are not demanded by some national crisis. In this morning's *Times* the folly of excluding these new "Edwardians" from dances, and watching by the police, was emphasized by the honorary secretary of the Dulwich College Mission canteen council. Such treatment, he said, only results in "bottling up the natural impulses of teenagers to look and talk big." After all, it might easily happen that within ten years we (that is, the male part of us) shall all have gone back to Edwardian styles.

Training for Teachers

At its latest conference the National Association of Head Teachers passed a resolution urging that three years should be the minimum period of training for teachers, and that steps should be taken to bring this into effect as soon as possible within the next five years. The resolution is a reminder of how haphazard has been the growth of our education system, it having been at first almost wholly in the hands of the Church. Up till a century ago a very large proportion of schoolmasters and teachers must have been Anglican clergy or Nonconformist ministers, and it seems to have been regarded as perfectly natural that a clergyman or minister could immediately adapt himself, if he so wished, to the function of teaching. All the more extraordinary when we consider the low standard of education that often prevailed in the Church, although, of course, the standard of scholarship there was frequently very much higher that what was officially demanded.

The ideal teacher, no doubt, is born, not made; but so much has been learned in recent times about the technical part of teaching that it must be all to the good that teachers should receive as much training for their job as members of other professions. It is, after all, what is demanded by the unique importance of the schoolmaster's function in society. The result might be in some cases to exclude good men and women from the schools, but the report of one of the National Association's committees to the effect that "a disconcerting number of unsuitable men and women have gained the status of qualified teacher" in recent years, calls for a fairly drastic remedy.

Less Tension

Few men have so deep a knowledge of world events as has Mr. Nehru, the Indian Prime Minister. When he says that at the present moment there is a great deal less tension in the world and more hope and understanding, he is telling us from his own observation something that we all desire to hear. Problems still await solution, but it is something.

The recent reconciliation between Russia and Yugoslavia amounts to a major reversal of Russian policy. When the Cominform in 1947 revived the old Communist International, an emphasis was placed on the claim that Communism is an international movement, working to a plan, for bringing about a world-wide revolutionary movement. Its very success, however, in exaggerating the strength of communism, has largely contributed to the success of the policies that its sponsors wished to frustrate, such as world Economic Co-operation and the establishment of NATO; and at the same time, despite its so-called international character, the conflict with Tito over the industrialization of Yugoslavia showed that from another point of view world-communism is a form taken by Russian imperialism.

Krushchev, the Russian representative, has in coming to agreement with Tito on Tito's own terms reversed the trend of Russian foreign policy for the last eight years and shown that Russia's policies are no longer to be regarded as set in a final mould. The outlook for a solution of the deadlock which has led to the Cold War is thus brighter than it has been at any time since the Cominform was founded, and the wisdom of western policies has so far been borne out. The real test will come when the nations sit at the council table and discuss the concessions they are willing to make for peace.

Not For Sale

A recent issue of *The Christian Register* gives new evidence of the efforts of Unitarians in the United States to secure real freedom and equality in the political and social life of the country. One of the latest examples occurs in a field where the temptation to individuals to go back on religious and liberal principles is most insidious. When I was in Chicago many years ago, I went on one of the usual sightseeing tours. In the course of it, we were taken to some blocks of fine mansions, partly, so far as my memory goes, to show us the former home of a famous murderer, and partly to show how the influx of Negroes to a select district had lowered the value of real estate, and driven out the well-to-do white population. On the cover of this issue of *The Christian Register* there is a picture showing what one Unitarian is doing to stem just such an exodus of white people from a zone in St. Louis, where the streets had recently been opened to two-family homes. "For Sale" signs began to appear on some of the houses, especially after two Negro families moved in. Mr. Marcus, a member of the First Unitarian Church at St. Louis, decided to make a stand, and the cover shows Mrs. Marcus standing in front of her home beside a large notice, which proclaims: "This House is Not for Sale. We like our fine neighbours. Your Race, Religion, and Politics are not our concern. All who take pride in their homes are welcome on this street." Ten days after this sign appeared, six of the "For Sale" signs had vanished. One knows, of course, that public opinion in many states and cities is not 100 per cent behind the American Government in its efforts to do away with the Colour Bar; and it is only courageous and practical actions like this that can turn the scales in difficult situations. *Commentator.*

IT OCCURRED TO ME

By Muriel Hilton

MOST of us have our individual preferences for devotional anthologies which we keep as bedside books, and those of us take services have favourite collections from which we draw for second lessons. One of the finest anthologies known to me is "The Way of Mysticism", compiled by Joseph James. Its conception is wholly satisfying and passages are taken from the writings of world scripture and literature. Perhaps some people reading the section called "The Unexpected" might feel that these intense religious experiences are only for those who have a certain temperament, and that though they admit that these people have much to tell of that world that impinges upon this one, yet being denied these "timeless moments" they wonder if they can themselves be termed religious. It is a mistake I think to consider the religious experience as outside the capacity of every man. We all of us have different conceptions and gifts, and all of them are of value.

A woman who was discussing our faith said that she did not know much about mysticism, but she did know that our faith was real and that it had brought her through. She had had her full share of sorrow, disappointment and pain, but her religion was real to her and she had known it as a power equal to her every need.

Religion should be as natural and simple as breathing and should never be thought of as the monopoly of those with a certain temperament. The testimonies of the mystics, like the poets and musicians, should make us realize that there is a variation of intensity and therefore we have much to learn from these.

I have always liked the incident recounted by L. P. Jacks who believed so firmly in what might be called "everyday religion". He said he was talking to someone who might be termed a "plain man" and this man said to him, "I was standing one day on my own hearthstone, warming myself at the fire, and thinking of unimportant things. Presently my meditations took another turn. For some reason or another I became acutely conscious of the firm support I had in the solid ground beneath my feet. How well the hearthstone bore my weight! And how efficiently the heat of the fire was warming me! Then it suddenly occurred to me that the whole universe was a vastly expanded hearthstone, supporting the existence of everything just as the hearthstone supported my body at that moment, that all the forces and energies were like the fire that was warming me, sources of sustenance not for me alone, but for all created things. Here was I, standing on my hearthstone, upheld as it were by the Everlasting arms, and I knew what the Psalmist meant when he said, 'Thou art my rock'."

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It is an unusual and exciting experience to read a novel by a writer whom one knows. I had been looking forward to "Between the Gates", by E. G. Lee, our editor, and it happened to come my way in one of those blissful but short periods when one's various activities are well up-to-date.

I started it one day, had difficulty in putting it down, and finished it the next. The novel is of absorbing interest for not only is it set in a fascinating era of history, but in it is depicted the struggles between darkness and light which are for ever taking place in men's hearts. The book has already been reviewed at length in this journal, so I will not enlarge upon the plot, but recommend it wholeheartedly to readers as a novel of unusual interest.

Sometimes I find that the tension of a novel, the unfolding of the plot to the final climax carries me along so swiftly that the significance of certain episodes is lost for the time being. It is after the book is finished that the test of the impact is revealed. In the case of "Between the Gates" I saw the whole canvas for days after, vividly alive.

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The elusive spirit of delight cannot be evoked at will, neither seeking for it by paying for seats at a concert or theatre necessarily calls it into being. We may arrange certain events, anticipate them hopefully, but not always then do we rise above the pedestrian mood.

Recently at the church we had a lecture-recital on Dvorak given by one of our members and illustrated by songs, piano and violin. As usual we wondered if certain counter-attractions would diminish the audience, but in this we were agreeably surprised for the church was almost full. The pleasing voice and manner of the lecturer, the purity of the two soloists' young voices, the coincidence of their dresses harmonizing with the many floral decorations—a touch which pleased the women!—all added something to what was agreed to be an enchanting evening. Beauty of face and manner is hard to define, and we could not help but comment on this aspect of the performers, in fact, the Yorkshire man who gave a vote of thanks voiced all our appreciation of such a lovely combination of talent and charm. Even when we emerged from the church there was an enchantment in the full moon shining from a deep violet sky. How true it is that such experiences linger long in the memory and atone for so much that is wearisome.

Central Postal Mission

The Annual Meeting was held on June 2; the traditional Whit. Thursday. Mrs. H. Ballantyne took the Chair, with customary thoughtful opening words, but the Hon. Treasurer, Miss Griffiths, was absent through indisposition. There was a satisfactory attendance, and the Report showed the Society to have held its own. After the adoption of the Report, the Meeting proceeded to commemorate the 60th Anniversary of the erection of Bedfield Chapel. Mr. Snowling of Bedfield made a beautiful speech, while former workers at Bedfield were represented by Mrs. Cranebrooke and Mrs. Swannell. Miss Lillie Martineau sent a moving message and the Rev. Walter Long gathered up the spirit of the evening in an address in which he recalled conducting, with Mrs. Long, holiday parties to Bedfield. He concluded by emphasising that, in rural and urban places alike there is still need for the missionary enthusiasm which is the raison d'être of the C.P.M.

GOODNESS AND THE MODERN ENVIRONMENT

By E. B. Storr

I.

It was never easy to be good. The forces of evil have been powerful and active in every age.

It is not so costly now-a-days to be good as it has sometimes been. The spread of tolerance has swept away some of the painful consequences that once attended any deviation from the orthodox in opinion or way of life. Goodness sometimes drew severer punishment than villainy. We are not now afraid that worship in a certain fashion or conformity to an unusual moral standard will cause us to be thrown to the lions or burnt at the stake or attacked by a hostile mob. There may be social penalties for unconventional goodness, but not in the form of actual persecution.

The cost of loyalty to conscience in suffering and sacrifice has not proved a serious deterrent. There is a bracing quality in persecution which the mild air of tolerance lacks. I have no wish to put the clock back; on the contrary I should like to see toleration not so much extended as put on a sounder basis of conviction: but I am sure that goodness flourishes as well in a wintry climate as in the balmy air of summer.

The difficulties I have in mind are more or less peculiar to our times—those created by changes in the mental or moral atmosphere of these days.

The first difficulty arises from the removal of moral landmarks.

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Within the framework of a general code of behaviour recognized by all classes moral standards vary somewhat in different circles. The circle we are concerned with is that of the nonconformist churches. Two generations ago the code within that circle was fairly rigidly fixed. Being good had a definite meaning. Since then a great change has taken place. Many taboos have been scrapped. Moral attitudes regarded as settled have been challenged. Old ideas have been thrown into the melting pot. A young man or woman facing life then found attached to every action and habit a label which was generally accepted as right even when disregarded. Many of the labels have now been torn off or, if still there, do not carry the same authority as of old. Our difficulty to-day is often to know what is right and what is wrong.

The critical treatment of the Bible has been partly responsible for the change. In my early days the Bible was the infallible Word of God and our final court of appeal. The question of interpretation did not raise serious difficulties. The pulpit was more dogmatic then and on the whole more agreed on matters of interpretation, and its verdict was generally accepted. The Bible is still in a very real sense our ethical text-book, but not in the rather mechanical way in which it used to be. We stress its spirit rather than its definite precepts, and that opens the door to larger individual freedom.

It is difficult to say just how deeply the new view of the Bible has affected the rank and file of free churchmen. There are still many who cling to the old ideas, and fundamentalism is making a great effort to recover its old place. But the effect of wide-reaching truths is deeper and more subtle than appears on the surface. People who have never heard of Darwin have been influenced by the idea of evolution without knowing it. Similarly many Christians who imagine that they still hold to the doctrine of an infallible Word of God do not hold it in the simple unquestioning way in which their fathers did. Unconsciously their attitude has changed. The Bible does not settle our problems in the direct and decisive way in which it used to, and we find ourselves sometimes in a state of ethical suspension.

Take, as illustrating the change of atmosphere, the questions of Sunday and sex. Our grandfathers inherited from their puritan ancestors a rigid Sabbatarianism. It was to many painfully restrictive, but it provided a settled code. Play was entirely ruled out on the Lord's Day, and only such work allowed as seemed to be necessary. The old Sabbatarianism has now gone. People who still entertain strict views about the use of Sunday do many things on it that would have caused a raising of eyebrows in my young days. My dear old grandmother was deeply shocked when she first saw me shave on Sunday morning. The movement towards a freer use of Sunday has been in many respects a healthy one, in line with the Master's principle that "the Sabbath was made for man and not man for the Sabbath," but it has intensified the problem of Sunday observance.

(*To be Concluded*)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Essex Hall

SIR,—As a fellow architect may I wholeheartedly endorse the views so admirably expressed by Mr. Ashcroft in your issue of May 21. For a domination that has long been regarded as intellectual and progressive our apparent lack of appreciation—or even awareness—of good modern architecture is surely unforgivable.

We appear content to build in the past. One of our recently-opened chapels was described in your pages as a "fine new building (*in New England Style*)," while another still on the drawing-board and destined for a new site in the London area follows closely along traditional lines. Mr. Lismer Short has helped us to value our architectural heritage, and there is much, especially in our earlier meeting-houses, that we could draw upon in spirit without slavishly copying it in detail.

I was delighted to see that the full-page frontispiece of this week's "Architect's Journal" was given up to a picture of the Unitarian Church at Madison, Wisconsin, by that internationally famous architect Frank Lloyd Wright. Wright's father was a minister in our Body and here at least, there has been an attempt to capture the spirit of our movement. Wright, in his own inimitable way, explains the reason behind his design: "Unitarians believe in the unity of all things. Well, I tried to build a building here that expressed that all-over sense of unity. The plan you see is triangular. The roof is triangular and out of this Triangulation—(aspiration) you get this expression of reverence without recourse to the steeple. The building itself, covering all, (all in all and each in all) . . . says what the steeple used to say, but says it with greater reverence I think, both in form and structure." Even if we do not like Wright's architecture we should, I feel, believe in and profit from the sincerity of his approach.

Good buildings are rare. It is unfortunate that much of what passes for modern architecture appears merely temporary, self-conscious or even bizarre. This may account for congregations holding any form of building in the contemporary idiom as suspect. They prefer to play safe even to the extent of blindly accepting the "borrowed" conventions of Orthodoxy. Their buildings are ghosts at birth. Many of us will hesitate to go all the way with Wright in his symbolism but we should surely be inspired to exploit our denominational freedom, and search for truth by expressing our faith in terms of a *living* architecture.—Yours,

Newcastle upon Tyne. *Derrick W. Chalk.*

Grahamist

SIR,—Recent correspondence in *The Inquirer* underlines the need for a strong Unitarian witness against such things as the "Billy Graham" revivalistic campaign. It is too late to take the opportunity this year, but I should like to suggest that if a similar campaign takes place in the future we Unitarians should produce before it begins a pamphlet or leaflet for widespread distribution, showing how radically our views differ from what Mr. Graham preaches.

In Ipswich the Unitarians were the only religious group to dissociate themselves publicly from the recent campaign. In the resultant press controversy only fundamentalists of an extreme sort took issue with us for this, but nevertheless the clergy of the area were, however uneasily in some cases, in the same camp.

The tragedy of what has happened lies most heavily on those humble and sincere men in the larger churches who have worked patiently for years to dispel the popular impression that Christianity is obscurantist nonsense. They must be heart-broken as they see their work undone in a few weeks of high-pressure propaganda which carefully exploits the idea that Mr. Graham, with his fantastic notions, speaks for Christianity as a whole. We, no doubt, stand to gain from the whole affair, if we make ourselves known as a positive alternative. But it means soft-pedalling the "Christian" aspects of Unitarianism, this label being suspect now that Christianity has been so widely and so successfully equated with Grahamism.—Yours,

Ipswich. *A. Phillip Hewett.*

Mass Dosing

SIR,—I am grateful to Dr. Kipling for introducing an alternative viewpoint on the fluoridation of water supplies, but have serious doubts whether the two examples which he quotes offer a legitimate basis for comparison.

No one is forced to consume iodized salt, or for that matter, vitamin-reinforced foods, against his will, whereas medical treatment through the medium of the water supply is practically inescapable, rendering individual consent impossible. It is the unquestionable right of individuals to grant or withhold consent for such treatment, which is being threatened by officialdom acting under a cloak of indemnity, and we abandon this fundamental right at our peril.

If, as Dr. Kipling appears to suggest, we do so on the grounds that "the end justifies the means," and proceed to consider the problem on its scientific merits, we immediately come up against this practical difficulty. How can an optimum intake of fluorine (or any other chemical), be ensured by putting it into a reservoir, when the individual optimum varies with age and other factors, and the individual intake varies widely according to the amount of water consumed?

In this connection, it is worth recalling the experimental iodization of public water supplies in Michigan in the 1920s, done with the admirable intention of preventing goitre, but which had to be discontinued when the unforeseen effects of its toxicity outweighed its advantages.—Yours,

Watford. *John Monk.*

SIR,—May I say that I heartily agree with Mr. Monk. Whether or not one agrees with the addition of fluorine to our water supplies is beneficial, the point at issue is surely the right of individuals to individual treatment. Any attempt at mass dosing is a violation of this right, and should be fought, if only for this reason. Putting vitamins in margarine and iodine in table salt is hardly a suitable example, as one is not compelled to eat either, whereas one *is* compelled to use water. There is also this point: how are we to be certain that putting fluorine in the water is going to suit everybody? Some people may already have as much fluorine as they need in their bodies and the addition of more might well lead to their developing some othe. disease.

As regards the promotion of health, there is a responsible and growing body of opinion in this country (and others) which holds that Nature is the best healer, and that if we co-operate with her and observe her laws, both in the food we eat and in the way we grow our crops we are more likely to maintain a high level of health than if we continually introduce foreign substances into our blood-stream.—Yours,

Hyde, Cheshire. *E. Madeline Hellaby.*

Theism!

SIR,—In addition to the "Physiologic and Psychologic Effects" of tea mentioned by "Commentator", there is a possible effect which may be called "Theologic-Pathologic". If you look up "theism" in the Shorter Oxford English Dictionary, you find, not only

Theism (1) Belief in a deity or deities, as opposed to atheism . . . but also

Theism (2) Path. A morbid condition characterized by headache, sleeplessness, and palpitation of the heart, caused by excessive tea-drinking.

—Yours,

London, E.12. *A. K. Ross.*

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 19, 1955

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davis
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. Arthur W. Vallance, 6.30, No Service
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. Dudley Richards
Astley, Unitarian Chapel Manchester Road. 6.30, Rev. Sydney H. Knight

Bath, Trim Street Chapel, Unitarian, 6.30, Rev. Francis Terry
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, Church Anniversary, 11.30 and 7, Rev. H. J. McLachlan
Bessels Green (nr. Sevenoaks) Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank,
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. West
Bolton, Bank Street, 2.30, Sunday School, 10 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. A. G. Tarrant O.B.E. 6.30, Mr. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Mr. Ray John
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. A. D. Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Coventry, Holyhead Road, 11 (Junior Church) and 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. Herbert Crabtree (Also 6.30, 1st Sunday in month)

Dean Row, 10.45, Rev. Stanley Mossop Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Mr. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West. 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. H. Davis
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53, Constitution Road, 11, Supply

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, ——

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, ——
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. M. Bonner
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street ——
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper
Knutsford, Brook Street Chapel, 11, Rev. A. B. Downing. 6.30, Rev. Stanley Mossop
Kidderminster, New Meeting House, 11, Mr. W. W. Winbury, 6.30, Rev. W. Bradshaw

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. Wilde
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walker
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Vasanta Hall, Gernon Walk, 11, Local Arrangements
Lewes, Westgate Chapel, 11, Rev. W. Washington
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11, Rev. J. Kerr Murray, 6.30, Mr. E. E. Lloyd
Liverpool, Bootle Free Church, 6.30, ——
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Supply
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. R. L. Gilland
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. L. T. Pennington (U.S.A.)
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. S. R. Martin
London, Golders Green, Hoop Lane, 11, Rev. J. Dumble, 6.30, Rev. J. P. Chalk
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Dudley Richards
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher, (Also 6.30, 2nd Sunday in Month)
London, Ilford High Road, 6.30, Rev. A. Peacock
London, Islington Unitarian Church, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. Dr. A. D. Belden
London, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Dr. Dorothy Tarrant
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dumble
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30 Dr. A. D. Belden
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, ——

Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. F. Kenworthy
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, ——
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. Evans
Manchester, Pendleton Unitarian, Cross Lane, ——
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield, 10.45, Mr. R. Southern
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. Potts
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. L. A. Gribble
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Closed—Holidays
Oxford, Manchester College Chapel, 11.30, Dr. Alfred Hall

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Wareing
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Centre, Houndiscombe Road, 6.30, Mrs. M. Mason
Poole, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. H. Whitaker
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, ——

Ringwood, Hants., The Meeting House, 11, Sunday School Anniversary
Rochdale, Blackwater Street, 10.30 and 6, Mr. L. Procter
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. George Parkinson

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Mr. H. Matthews, 6.30, Mr. E. E. Strachan
Sheffield, (Attercliffe), 6.30, Mr. W. E. Brooks
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sokell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, Sunday School Anniversary, 11, 3, and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Mr. P. Godfrey
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. J. Sturges
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
Stockton-on-Tees, Wellington Street, 6.30, Rev. F. W. Barr
Stourbridge, Presbyterian Unitarian Chapel, 11 and 6.30, Mr. W. W. Winbury
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swansea Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, C. W. Browning, 6.30, Mr. A. Bowden

Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kember
Todmorden, Unitarian Church, 10.45, 2 and 6, Rev. Wm. Beer
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. Thomas

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson, 6.30, Mr. F. Fitzpatrick
Whitby, Flowergate, 6, Mr. H. Matthews

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. Hale. Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11. Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. James A. Chase

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Mawson
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street 11, Sunday School; 7, Service, Rev. Marcus C. [illegible]

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Miscellaneous

Pacifist Universalist Service 3.30 Sunday, June 19, King's Weigh House Church, Binney Street, W.1, nr. Bond Street Station. Discourse Stuart Morris "God or Caesar."

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Ralph Philipson

It is with deep regret that we have to report the death of the Rev. Ralph Philipson, minister of George's Chapel, Exeter. He died on Wednesday, June 8. On the previous Sunday he had taken two services; he was taken ill on Monday, and died of a heart attack.

Preston and District Women's League: The Spring Meeting was held at Chorley on April 30, 1955. The Rev. Joyce Hazelhurst conducted the Service in the Chapel. She gave an interesting and inspiring address.

The Choir from Horwich rendered a fine anthem, and one of the members gave a solo.

The ladies of the Chorley Branch provided tea. There were about 50 members present.

London, Brixton: The beautiful garden made some years ago by members of the congregation on the large open space in front of the church is now at its best. It receives weekly voluntary attention and has become one of the sights in the road in which it and the temporary church stands. Permanent flood lighting has recently been introduced in the garden and in front of the church. The lighting automatically switches itself on every night and switches itself off again. The temporary church now stands in a beautiful setting and is an example of what taste and enthusiasm can accomplish with intimidating material and comparative lack of means.

Crewe: The Sunday School Anniversary Service in conjunction with the Crowning of the Rose Queen, Miss Andrea Farrington, was held on Sunday, June 5. There was a congregation of 250. It was the best attended service that Crewe has had for a few years.

Rochdale: Last month was a noteworthy one in the annals of Rochdale Unitarians. On May 1 Blackwater Street Church was reopened following redecoration. A Thanksgiving Service was held in the morning, while the evening service took the form of a Service of Rededication. Both services were conducted by the minister and were attended by large congregations. On the following Sunday evening the Women's League held their annual service. The Rev. Joyce Hazlehurst occupied the pulpit, conducting the devotions with great reverence and holding the interest of a crowded church with a thought-provoking sermon. Whit-Sunday also found the church filled to capacity and, in the morning, an overflow service was held in the school. The occasion was the visit of the Mayor, Alderman D. Clegg, who is a member of the church, in his official capacity. The service in the church was conducted by the Rev. W. Beer (Mayor's Chaplain) and that in the school by the Rev. E. D. Davies, of Sheffield, who is a past minister. The Mayor and Mayoress were also present at the evening service. In the afternoon the Annual Parents' and Scholars' Service took place when Miss Susan Shotton was crowned Sunday School Queen with fitting ceremony by Mr. N. Ashworth, President of the Bury and District Unitarian Sunday School Union. On Whit-Friday the Mayor walked with the scholars, teachers and friends in the procession to the Town Centre.

Ralph Philipson

It is with deep sorrow of heart that we record the death of Ralph Philipson, who has gone from us swiftly and suddenly—always a poignant experience which reminds us that two of the most incalculable and unpredictable things we know, are life and death.

But in the midst of the tremendous meditations which swift and sudden death always brings, we remember with gratitude and triumph, a faithful and devoted servant of our Cause.

Educated at St. Catherine's Society, Oxford, where he graduated in 1912, and afterwards at Manchester College, he served our Churches with conspicuous faithfulness for almost forty years. For half that time he was at Wallasey where I knew him as a neighbour and colleague, and where by his kindliness of heart and pastoral care, he wrote inscriptions upon human hearts that are often more lasting than the oratory of the great occasion. Nor did he lose sight of other and wider claims upon his time and energy, and was always ready to promote good feeling and as far as possible common activity, with partners who sailed in other ships. None knew better than he, the gentle art of persuading men who were prominent in good causes or in public work, to come and speak from his pulpit. It is not without significance that at his last appearance at our General Assembly, he was the mover of a resolution which pleaded for a wider tolerance and good-will in our relations with coloured peoples.

An indefatigable worker, he held high a torch which in his faithful grasp, no carelessness has dimmed, no storms have quenched.

We remember with especial sympathy his widow who shared with him this pilgrimage with all its labours, and his daughter who has inherited his zeal. And we remember too our brethren in the faith at Exeter and Crediton, deprived so soon and so swiftly of their minister and friend.

Lawrence Redfern.

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